

Rationale of Homoeopathy

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Dissertation

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Rationale of Homoeopathy

With a proper appreciation of the glorious cause we advocate, the great importance of a correct understanding of the modus operandi of our remedial agents at once presents itself, without which none can become truly successful homoeopaths.

We shall therefore make a few remarks upon the subject, not however with the expectation of throwing any additional light upon it, or add any important fact to what our able tutors have advanced. But simply because, if it should become a mooted point, the truth could never be arrived at.

We find upon microscopic examination of the various portions of the human system, that it is made

that it is made up of atoms, perhaps identical with those which constituted what was formerly known as the four primary Elements, Fire, Air, earth and water. Showing at once into how many forms they may resolve themselves, and conveying a faint idea of their minuteness.

When we examine the fibrilla, or the ultimate division of the muscle, which is far too small to be seen by the naked eye, we find it as regularly formed as any other portion of the body, - having its cells arranged in regular rows, and bound together by a proper investing membrane, or sheath, which in its turn becomes a constituent part of the fiber, which is still too small for the eye to detect, unaided by Art. A number of these are again thrown together into a fasciculus, - thus we

find them arranging themselves until the whole muscle is complete.

Again, we find a still more delicate arrangement in the nervous system. Here the nerve fiber and Center are so exceedingly minute, that the most perfect instrument is alone capable of shewing their texture. But beyond this still, there exists a principle called the nerve fluid, which cannot be demonstrated - travelling with lightning speed the nerve fiber which is its highway, and stopping at the ganglia which are its offices for the transaction of business. Which, ^{by means} is the distribution of motion and sensibility to the surrounding tissue, while on its errands of Mercy.*

* This fluid may become the harbinger of evil as well as good. as it may carry death, as well as life to the parts, which it supplies -

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But I need not stop to give in detail the arrangement of the entire system, as that is sufficiently understood.

Now, keeping in view the delicate structure and nice adaptation of parts, can we wonder to see them acted upon by the infinitesimal portion of a powerful medicinal agent?

Can we wonder, I say, that a derangement of those delicate parts should obtain from the exhibition of a virus, whether medicinal or morbid, in the smallest quantities?

There is no wonder! Empirics may rail, and fools may rave, but the laws of creation are unchangeable. For when we come to the divisibility of matter, we can find no end to it i.e., it is divisible as far as we have been able to demonstrate.

Therefore, if Philosophers have an

ultimate atom, we as Chemists or Physicians have not. And if we have why is not that atom quite as capable of acting upon a tissue (which is composed of like atoms) as if there were an accumulation of them?

Now the question arises, in what manner does the medicinal agent eradicate disease? We will endeavor to answer,

Every disease that invades the organism is specific, and every disease has its analogue in medicine; therefore, when a disease manifests itself, we may by a proper investigation determine the genera and seat of the malady, and thereby at once hit upon the proper remedy, which when administered will by affinity neutralize the virus which constitutes the disease. And here the absurdities of our allopathic brethren are most strikingly manifest. If a piece

of nice machinery, such a a clock or watch, for instance, had become impaired by the removal of a cog, a pivot or a screw who could have the foolhardiness to suggest throwing in a heterogeneous mass of cogs, screws, pivots, wheels & whatnot with the view of adjusting the machinery? Why the veriest fool would laugh at the idea, - and yet this is the precise method by which Allopathy would correct derangements in the human organism. But to return.

If it be admitted, (and I think it is pretty generally) that each disease is dependent upon a specific virus, and that there may always be found a remedy analogous, also, that more than one disease may exist at the same time in the system, provided always they be different; Why may not two or more of such diseases receive medicinal treatment, at one and the same time,

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without intergering the one with the
other? which appears so very desira-
ble in some complicated forms of disease,
I answer without fear of contradiction,
they may: simply because the reme-
dies like the diseases are in every res-
pect dissimilar and may act indep-
endently of each other. Therefore, two or
more remedies may be given, alternately
in such cases without inconsistency.

I know that there are many and
various opinions in relation to this
matter, but in my view of it; the
thing resolves itself at once into a
nut shell; - If the diseases which
are found to exist require reme-
dies which have no relation to each oth-
er, it becomes self evident to the
commonest observer, that this course
may be adopted; not only with
impunity, but in many cases to the

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infinite advantage of the patient
as well as the Physician.

With these few hints, I submit the
subject with due respect to abler
and better stored minds than mine.
hoping that the principles which
I have been aiming at may be more
clearly set forth than they have been
heretofore.